

Afghanistan: The Beautiful Ethnic Mosaic

The descendants of Adam are members of each other

In Creation they are from the same and essence

Sadie

Afghanistan is the treasures of ethnics and languages

Morgensterne

Different color of flowers, give more beautiful shade to garden

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Human development in the line of Evolution

Environment as we know it, in which the living entities including human-being live, make deep effect on the physical shape, color, feature of the face, body and even their nerve system. The knowledge which study and review this section named geography.

Since this section plays an important role in shaping the situation of our country from view points of the nature to human vision, it is necessary to review it properly.

As it is clear, intelligent and wise man, or as we call it Homo Sapiens Sapiens among categories such as animals, especially like: H. Habilis, H. Erectus and H. Neanderthal was able during the upper Paleolithic, just around three hundred thousand years ago in Africa, to develop forward.

The course of spreading: out of Africa or ...

All around about this course of spreading, there are two views: A, out of Africa or the origin and the B, Diversity which associated with the simultaneous growth in different regions.

It has been clear that about a hundred thousand years ago in Africa Sapiens, in Asia H. Erectus, and in Europe H. Neanderthal lived. Around thirty thousand years ago this Diversity was ended and H. Sapiens from view points of organs and behavior had been changed to modern humans. Because of this transformation, the heated debate between the two views above, was launched.

Based on principle of out of Africa, humans evolved in Africa and then migrated to Eurasia replaced all previous human species. Homo Sapiens, beginning to change behavior and achieve grace. An interesting point in this section, is archaeological finding which its outlooks are based on science and objectively. According to this, four to five thousand years ago a big transformations in modern human behavior occurred. The areas which was affected were as: Ways of feeding practices, making tools and even the symbols of expressions. This

amazing transformation can be called *cultural change*. This kind of modern human behavior, draw a clear line of separation between him and the other humanoid. This transformation was called by Donald C. Johnson, Professor of Archaeological and director of Institute of Principle of Human Origins at the University of Arizona in USA as ***Creative Explosion***. He believed, "This kind of technical creative and complex social organization shows the the complicated historical ideas of human being who still were hunting and gathering their food" Simply this kind of qualitative changes, shaped our existing human. Ancient way of life at the period of Upper Paleolithic was occurred in the same continent of Africa before anywhere else and then migrate to other parts of the world. Our way of life just eleven thousand years ago, was hunting and gathering food. In the line of the evolution, we can see the social and biological factors simultaneously. Gene findings clearly show that humans are extremely similar and identical. Knowledge of this genealogy confirm that H. Sapiens, for the first time four hundred thousand to a hundred years ago emerged in Africa. This knowledge suggests that ten to fifty thousand people in Africa between fifty to a hundred thousand years ago left it. As far as reviews and data obtained from human knowledge, especially the anthropology, which study the human origins and roots, shows that human due to different kind of reasons, as looking for good places to live and to obtain new sources of living, made migrations the only way. Thus the H. Sapiens spread around sixty thousand years ago across Asia and thirty thousand years ago came to Australia and America.

Different look

Whenever the intelligent of H. Sapiens, give him the power of the distinction and making possible to understand his around and about his presence in this area did think about his environment. The first thing that attracted its glance were the symptoms difference between it and others, regardless of type and character matched with another form.

Race, an old concept

This look, however, slowly, in word of race, was entered human culture.

In this line, a lot of so called scholars were trying to divid humans on the base of appearance and physical differences such as: Skin color, nose size, hair type as : Straight or curls, dark or blond, the shape of eye, especially the color and different shape of faces.

Great difficulty in these categories was that how to drew its borders? Because of this problem they offered the great circles such as: European, Asian and African race. However, in this scheme it is extremely difficult to build borders too. Next, the language enter and the issue of races were classified as Indo-European, Semitic, Latin and so and so Later the issue were set up in the rankings by religions. This process continued for three centuries, with endless arguments.

In the twentieth century, some scientists tried to measure the differences on the base of biology findings.

This events, during the 20th century caused the great crisis and end with the theory of supper and lower races and opening the way to the crematorium ovens for eliminating of so called lower races by Nazis.

Then slowly with the spread of science and knowledge, the thoughts of racial differences, lost the colors. The most recent example is the knowledge of the gene. It now became clear that according to scientists there is no difference between humans on the physical, regional, language and religion base.

As a result, the scientists reached to this outcome that different characteristic such as: skin color, hair, face and other and others are shaped in the line of evolution and adaptation and consistent with environment around the world. This is the result of very long process of

matching the power of adaptation of human-beings and other living to the conditions of environments.

Thus, the feature of our face and body, is due to adaptation and transformation in the length of our life. Then these feature involve in the genes. In this processes some transition work will be done. However, this process can combine and making a new one and or even be misleading.

Thus the difference between the various categories of human depends directly to these factors as: Geographical situation, production, adaptation or natural selection and genes.

Obvious example is the skin color. The lightness and darkness of colors, depending on how much the peoples have been exposed in the light of the sun or have been away from it. Darkest color in tropical regions can be seen and then going slowly to the southern hemisphere and the north one, color of skin get brighter. The bears in Arctic area have white color but in the tropical one are dark and brown.

People with a dark color skin around twenty-five thousand years ago entered from Africa into Europe. They after entering to new land lost material which was absorbing the color. This transformation, after entering to gene opens the way to the core and gradually became a heritage .

Scenics indicates that Melanin makes the skin darker, it has the ability to protect the skin against ultraviolet of sun rays that cause burns. New findings indicate that dark skin not only has different color, but is thicker. This feature keep it form bite of insect too.

In this context, we can see a lot of adaptations with various environmental from the ocean up into the highest mountain peaks, rain forests and burning deserts. Human living in sub-Saharan of Africa and at iced houses in Alaska, according to the line of adaptation .

Such a belief of different races, leave the superior race, belongs to the past.

Globalization and the elimination of borders, slowly eliminating the races theory.

Again, there are some people who still cling to this lower and supper theory of races. We must try our best to shed light on and spread the ideas equality among races.

Struggle and battle between these two trends continue yet severely.

We and Geography

Slowly, the division of races gave the way for ethnic studying.

As we know, Afghanistan is situated in the heart Eurasia, a land of vast forest, pasture and half plain, and formed links with Asia and Europe. This area extends from Mediterranean to China . This way that the East and West and North to South are linked and has become a great crossroad. The same way, only in the historical period Mongols, Scythians, Greeks, Indians, Persian and other and other, have passed through. Sophia R. Bowlby says, “.. Many of these different groups can still be distinguished in the population today.”now it can be any kind of folk to see clearly here., (The Archaeology of Afghanistan ..., p.9)

Close relationship and the close link between ethnic diversity and the different aspects of nature can be seen. In this land there are mountains which stretched over the sky and for the length of year their peaks are covered with snow on one side and on the other side, burning plains and deserts have a clear presence. It is without reason that the plain of south called Death Desert. There are dry deserts in one hand and the green valley on the other hand. It makes the real feature of this land.

This diversity of environments, made the living conditions of people very different.

On the base of Archaeology we can find the roots of this problem. This knowledge review ethnic groups from primitive ways of life to advanced technical tools. The essence of archeology knowledge is that it divide myths and legends from reality and reveals facts and data.

It is simple to be noted that large parts of human being here finding food, tools, clothing and shelter close to its environments. Thus access to natural sources had a big role in their way of life and shaped their style. Another element in shaping were played by weather and climate.

In the first step its better to study the natural structure which can be called Physiographic.

S. R. Bowlby, according to surveys of Cressey of 1960 and Brice in 1966, “ Geology of this land had not been studied fully yet. All parts of the country is surrounded by the mountains which had been shaped from Pyrenees to Himalayas recently.”

In Afghanistan, two series of mountains can be seen. One of them starting from Pamir Knot passing through the valley of Sind, reaches to the Persian Gulf. The other two branches are separated, one that crawls toward Herat, and reach to Caspian sea. And the hight of the next one be reduced to the Helmand valley plains are lost there. As far as is clear, weather and climate outcome of this structure is dry. In this way high the mountains also plying and are barriers against the harsh wind. However, Northwest Division can be considered separate from it. Where, according to locals, winds of hundred and twenty days from July to September is blowing. Thus Afghanistan has little land for cultivation and farming has been heavily reliant on water sources. Considering this fact, that incredible data about climate change is available. However, it can be noted that from the time pre-history, so far in this section profound change had never occurred and the situation remains as today. Certainly we can say that from 500 BC there had not been any deep transformation too.

Thus Afghanistan, a country with high mountains land low lands makes natural way in this section. This has caused our present different ways of life as: Nomadism, hunting, gathering food and then agriculture. Another important sign are the closeness of different environments. This situation helped the people in the Paleolithic to access the small technical means. Another important point is that climate variability in the short distance provides people in Paleolithic the possibility to have a mobile life without much trouble, from one place to another place.

We, Pre-History and History

Prehistoric

It is clear that scientists have divided the human history into two stages as: Pre and history.

Words prehistory applies to that date that humans in the long process of evolution was separated from Hominids. Then there came the time of making stone tools and it was replaced by metal one and is going on.

Pre-history, links closely with traditional history of different peoples and among us too. So it must be considered first.

Our Traditional History

As we knew this part of our history is shrouded with the aura of myths, stories and legends. This myth has some roots in the oral legends which had came down to us from the mouths of generations to generations. In the essence and text of these myths we can see the

figures of Vedic and Avesta religions. New icon is Khodai Namak or Letter of Lord which is the main source of King Letter or epic of Shah Nama.

Despite the spread of Islam, this epic had survived. This was Ruzbeh or Ebn e Muqafa (757) who translated it in Arabic. There is a wide belief that there were others who also translated it. Later on the base of the Persian translation of Ebn e Muqafa a lot of books compiled in the form of prose and lyric too. Among these, the most famous is the old preface of Shah Nama which was compiled by order of Mansur Abdol, the ruler of Khorasan in the (960). This book makes basic foundation and backbone of Shah Nama, which was compiled by Ferduwsi (1010). As it is clear term of Shah Nama is the translation of Khodai Namak or God Letter. This work, is the most basic text of our traditional history.

This traditional history or tradition of stories and legends tell us about Pishdadi, Kayani, Parthian and the Sasanid lineage. This traditional history instead of looking with critical points, combines legend, myth, story, imagination, opinion-oriented, moral idealism, expressed extravagant deeds of heroes, loyalty, ambition, the victim, the ideals, dreams and so and so. Here, people captured and manifest destiny is in para.

What it especially important that on the final section, we can see, the outlook of powerful Sasanid era which have shaped it.

It is very strange that our famous historians without any critical outlooks enter these myths and legends into history. Faiz Mohammad Kateb, started it and others like: Ahmad Ali Kuhzad, 1944, Gholam Mohammad Ghoobar, 1967, Abdol Hai Habibi, 1967, and the last one Mohammad Seddiq Farhang 1992, walked on the same path.

It's interesting that some researchers even now clinging to myths and see them as historical documents, not myths and legends.

Our people in Paleolithic Period

As it was expressed, since data and figures which we got through archaeology have no written language, they can not shed light on the historical situations of people, their language and their social structure.

However, the material culture of the archaeological excavations which have been obtained, indicating the presence of people who lived here in the distant past. Here we can see a combination of coalescence between local tradition and external influence there. Clearly there is a strong link between the East and South East of Afghanistan and Indus valley. On the other hand, this relation existed between the North of country and Central Asia, and final, South West or Sistan with the West, particularly Iran, is linked. This map elements the current political borders.

Thus between 60,000 to 500 BC, can be read as prehistory. So our history began from 500 BC, which we have inscriptions.

Reminder: We must not forget that we all waiting the break of mystery of Helmand-Indus valley civilization inscriptions. Then, this section can be entered into history too.

Since the deep changes in social life has close links with the ability and level of work efficiency tools, it can be divided in such categories:

A: **Paleolithic** period which beginning with the first stone tool and continues to the end of ice age (eight and a half thousand years ago). This period have such subdivision:

1 - **Lower Paleolithic** which marks with the first forms of human and making hand axes. (About a hundred and twenty thousand years ago ended.)

2 - **Middle Paleolithic** is simultaneous with the emergence of human Neanderthal.

(Thirty-five thousand years ago to end)

3 - **Upper Paleolithic**, which emerge only with modern humans, what we call Homo Sapiens Sapiens.

Should it be noted that this period of growth and evolution, takes between two to two and half billion years.

B: Neolithic: this period is called the polished stone tools. We call it the end of the stone age too. Important sign of this period is the domestication of livestock and grains and cereals such as wheat, barley and so and so. Its worth to mention that deep cultural change occurs too. Oldest signs which has been discovered recently is in the valley of Qumol which is 20 km away for city of Aleppo in Syria. Here, between ten thousand and seven hundred to nine thousand four hundred years before Jesus, is old. It should be noted that till the archaeologists confirm these findings the Jericho in the East Sea coast in Jordan can be seen the oldest one. It was built 9500 years BC.

Our situation in these periods

Sixty thousand years until the seventh century BC.

Lower Paleolithic: Sixty thousands years ago

It must be noted that in our country, until after World War II, exploring of the prehistoric period was not done. According to Richard Davis, "Afghanistan was like a blank spot on the the map of prehistoric studies". As we knew the first spade for exploring archaeological knowledge was hit the ground in 1922.

The first mission to explore the pre-history of our country started in 1951. Figures such as: F.R. Allchin, Coon, Puglisi, and other and other can be named. However, in the role which Dupree played in this research was special prominence.

It should not be forgotten that as Dupree mentioned, before the spade of exploring Lower Paleolithic areas hit the ground, some Afghans among them Ahmad Ali Kuhzad (1950 a) starting to write a lot of articles about Lost Cities. This acts, for a long period kept away minds of people from receiving the facts and truth.

Lower Paleolithic is a part of archeology which explore very ancient time. This work for the first time had been done by Dupree in Ab e Estada (Still Water) or salty water lack of Ghazni province. It located in Navor desert which is in south of Hindu Kosh mountains. He did this search in in 1974 at the North East coast of the lack. Although this review was very short, interesting old stone tools such as scrappers, cutting and pebbles were found which is very significant. It is pity that digging and researches after the political changes in 1973 and especially 1978, stopped. The closest results in this direction can be seen in Central Asia and Baluchestan. With it, the first such review give this fact that hunting peoples and food collector at that time, with amazing skill adapted themselves to their environments.

Middle Paleolithic: Fifty to thirty thousand years ago

This part connecting with small work tools and Neanderthal presence. Dupree in 1968, in Dara e Kur valley, near Chenar e Gungus Khan, in Badakhshan, was able to discover this. In this section, the shelter is a high place and from it we can see all the lower area. Dupree in this mission was accompanied by Davis, another archaeologist.

Basic signs and indicators in this section are bladed stones. The time in these tools of work goes to 30,000 and more. In side of Kur valley, there is a cave named Ghar e Mordah Guspan or Dead Sheep Cave, and then the valley of Hazar Som or Thousand Hoofs, Kara Kamar and Dasht e Navor also named. Total tools obtained by are eight hundred pieces.

Besides that tool, till now a piece of temple of Hominids obtained. First studies, because the further studying stopped, show that the bone is similar to modern humans than Neanderthal.

From the remains of animals that had been obtained, sheep and goats can be named and deer still adding to it. This display the beginning of hunting era. Here there were humans that were very skillful hunters.

The archaeological data show that in this time around, there were less population in compare with the rather large population such as: Europe or Mesopotamia. In this context, there are many reasons which is not necessary for mentioning them.

Upper Paleolithic: Twenty-five thousand years

This period in Afghanistan is a transit time of hunting and gathering foods.

Important places in this context which have been exploring are: Kara Kamar 1 and 3, Dar e Kalan or Big Valley, Aq Kupruk II, III A and III B, Kok Jar and Tashqorghane 40.

Results obtained from work tools show that large part of them belonged to burins. People in this time consuming sheep and the wild horse meat. In Aq Kupruk 2, the explorers have achieved a stone with the facade of a human face on. This may be the oldest sculptor in Asia. Dupree believe, that related links, and interactions between humans and wild sheep and goats in this period, making way for domestication of livestock. In Aq Kupruk 1, and Ghar e Mar or Cave of Snake, the effect of domestic sheep and goats can be seen. It was the time that still they used stone vessels and the technology of making pottery was not developed.

Results:

The results from studies on human presence in Afghanistan show that they were present here in ancient time. They were living on hunting and gathering foods and were always in the process of social – cultural changes according to the reactions principle with the environment. Large part of their lives and consistent compliance with environment. In this process they domesticated livestock and grains.

So, this period was the dawn of Neolithic.

Neolithic: Six thousand BC.

It is clear that after the last glacier era, the human reliance on food changed to domesticate cereal cultivation and livestock. This is called the Neolithic revolution. According to G. Shaffer (1978, pp. 79 and 71.) it took place around the sixth century BC. In this period, stone were used, but with more polish and preparation, and plays an important role in their life. Then the metal replaced it. There are clear signs that the prehistoric cultural development in Afghanistan and it is not due to moving of people to this country from the West.

G. Shaffer, says about it, “First of all human presence in the area of modern Afghanistan (Note: wherever this term used, referring to the current borders of Afghanistan or the current political existence not of geographical one, because the latter area extended from Central Asia to Indus valley and from Pamir Mountains to Sistan. Tarzi) has a long history. Second: That the hunters and gatherers of natural food were always in the line of changing forever according to the social and cultural adaptation to their environment. Third: the compatibility and compliance of their acts with wild animals slowly paved the way for domestication of animals and then it is possible that the grain were cultivated., (Shaffer, Archeology of Afghanistan, 1978, p. 0.71)

Profound changes

It is clear that the profound transformation of human evolution took place in three forms: 1 – A tool that humans have made of stone. 2 - Civilization or of urban life. 3 - Industrial Economics. We saw this three profound changes in their social relationships on the line of environment and still be in connection with the human-being.

Indicators and measures for important and dramatic changes and evolution in this phase, certainly is the domestication of livestock and grain. This can be seen the most important changes in technical tools and cultural development.

In this context, making the beginning of domestication of animal and grains can be close to thirty thousand years ago. In this list we can name sheep-goats and later sheep and goats.

In the grain sector, we can mention of wheat, but still not clear that its use has been here or imported.

In this period we have witnessed the emergence of pottery and clay. According to Dupree, still another indicator is the worship of goat. Its remnants had continued in Nurestan till the end of 19th century. Some symbols of that worship can be found in Chetral now.

Dupree in 1972 Dar e Kur or Blind Valley, was able to discover it. During his exploration, he found in a grave the of surviving domestic goat bones along skeleton of two children. Dupree think that it was connected to goat worship ceremonies.

At this stage we have witnessed the gradual transformation from the nomadic life to began of grazing around settlements or cultivation and farming.

Bart, a sociologist who in the large parts of the country has done extensive local surveys, says, “The Nomadic life connected closely with pasture. They were able to multiple systems such as: Nomadic and still take advantage of agriculture.” (Bart.1961).It can be noted that the process of long domestication of livestock and grain, paved the way to the stage of Nomadic life and agriculture. We can see it in remnants of architect. This opened the way for settlement and agriculture too, but Nomadism continued beside this system.

City, the base of civilization

Some think that civilization has been began with the formation of community and layered and stratification society on the same time. This can be called a simultaneous human primary government or community sings, and this complex is still located in the current debate, however, Fried in his work that was published in 1969, writes on page 186, “It is such a structure in which the position of members of the same sex and age are based material that provides live access are not identical., In this case the matter of food and basic tools are not major sources such as agricultural land, livestock, and sources of raw materials for making tools.

From data that can be found in Afghanistan, it can be noted that steel tools shows this transformation. Metal and its compounds opened the way for producing highly efficient tools, weapons, and valuable things. In Afghanistan they had been obtained in the the north and the south of Hindu Kosh. Important symbol of it is Ghar e Mar or Snake Cave where Dupree in 1972 explored. In this context we can write a long list of metal tools from the bronze and iron ages. Prominent places that until now were explored in the small amount, due to the crises of recent decades, are as:

- Navor Desert in Ghazni.
- Dara e Kur or Blind valley in Tashqorghan.
- Tashqorghan 40.

- Qara Kamar.
- Dara e Kalan or Big valleys in Aybak area.
- Aq Kupruk in Mazar.
- Ghar e Morda Guspan or the Cave of Death Sheep.

Last Years of Pre-history

This is clear that we can pursue this process with domestication of livestock, grains and plants. The transformation and transition process from hunting and gathering of natural food substance, goes to the agriculture mixture began with the scattering of seeds was happening with nomadism. Shaffer, believe as, "It is highly accurate and correct that nomads were the sources of links between the scattered groups of agriculturists.... They were later, the cultural links between Afghanistan, Baluchestan, Indus Valley and Turkmenistan in pre-history period.

Since then, we're seeing a deep vacuum. All parts of the south from the city of Deh Morsai to Shar e Sukhta became empty suddenly. According to Shaffer this conditions continue to the final stage of bronze age and the beginning of Iron Age.

In this case we are facing a lot of questions. What happened over the fate of Helmand-Indus civilizations which its extensive goes to Amo river? The latest discovery of Shurtugy in the bank of Amo or Oxus river in years 1971 and 1977 is evidenced of it. It shows that in the third millennium BC this event occurred. There are a lot of more questions too.

Thus, from the the end of the second millennium BC to 500 BC we're facing a deep vacuums of knowledge.

Only and only its future – if there is stability and peace with political intentions in the country- can shed light on the last centuries of our pre-history before our country clearly show the growth of important human cultural and the gap of time.

This period was ended with the creating of inscription and historical periods can be started.

The Dawn of History

Inscriptions: The Starting Point

This principle is clear that history starts in every country and territory with the inscriptions. Before that time belongs to mythology. Those who seek history in the poems of Vidic and Avesta, they clear ignore this border line. They should know that they are in wrong path in this way.

We in this regard, are not lack of these kind of personalities: Ahmad Ali Kuhzad in his writings of the year (1946 and 1953 A), Najibolla Tur Vyana (1961) and other and others ... Even foreigners as Frazer Tytler (1967).

For finding the truth we must study the inscriptions which is one of the main work of archeology.

As we have mentioned after the collapse of and Helmand-Indus civilizations, at the end of the second millennium, BC. we are facing with a black hole of knowledge in this area. During this period which development is going inside this society slowly, we are eyewitness of high mobility, the waves of migration, exchange of trade and bloody wars and settlement of different ethnic groups inside this land.

Inscriptions and we

As we mentioned above, Afghanistan from point of geography is not bound in the current political boundaries. So the Inscription of Darius I (468-521 BC.) which may be carved in 516 BC is the oldest one which we have in our hands. It called Bisotun inscription. We can find the names of provinces in three parts of Bisotun inscriptions which are inside modern Afghanistan borders.

Darius I (486 -521), strengthening the foundations and ruled the following provinces which are within the country's current political boundaries. The names of these province were curved in three log of Bisotun Inscription, his castle in Persepolis and Naqsh e Rostam as:

- 1 - Haraiva / Areia (Herat)
- 2 - Bacteria / Bactria (Balkh)
- 3 - Thatagush / Sattagydia (Ghazni to the Indus Valley)
- 4 - Arachosia / Harauvatish (Farah, Helmand and Kandahar)
- 5 - Zarangiana- Drangiana / Zaranka (Zaranj or Sistan)
- 6 - Gandara / Gandhara (Kabul and Peshawar)

The language of these inscriptions are the ancient Persian, Akkadian (Babylonian) and new Elamite.

Within the current boundaries of modern Afghanistan, the first inscription is in Aramaic language. As we knew the Aramaic language was brought by Assyrians in Mesopotamia or Iraq in the beginning of the second millennium BC. It was found in bridges of Darunta in 1932. This is one of the commands of Ashoka which is in Prakrit language. This one was used in middle of India, and is also associated with Aramaic. Will be worth to say that Kharoshthi letters are taken from Aramaic form with some changes.

Then we saw the enter of Alexander the Great I (c. 331 BC). During the clash between his successors, Bactrians and Parthians declared independence in the third century BC. Later, the Greece-Bactrians monarchs ruled this area. Yueh-chi, from the border of China, entered Central Asia in 160 BC. Took the place of Scythians who long time ago were settled in Pamir, Kashghar, Khotan and reached to Herat and Sistan. Then the other branches of Yueh-chi tribes have passed on Oxus river and settled in the Bacteria c. 120-80. and replaced the Greece-Bactrians rulers and captured their land in north of Hindu Kosh mountains.

Indo-Parthians in 25 as a political power emerged in south of the Hindu Kosh and extended their rule to Indus valley and influence to Punjab. In 78. Kushan princes came on the scene. Mac Daval, writes about it as, "The Chinese Almanac give detailed descriptions of how the King of Kushan attacked on An-hsi (Indo or Indo-Parthians) and takes Kao-fo (Kabul) and P'u-ta and destroyed Chin-pin (Punjab and Kashmir) ,, (Daval, pre-Islamic era. Archaeology of Afghanistan. p. .233.)

Then we witness the battle between Sasanid and Kushanians in the third century AD.

One of the inscription of Samudragupta (335-380 AD) was discovered in Allah Abad of India shows that Kabul and Gandhara were established by Yueh-chi family and Peshawar was his capital. Then in the end of the 4th century different Hunnic tribes raided.

Hephthalites who belonged to Yueh-chi tribe were able to the defeat Firuz, the king of Sasanid and made a great empire from Central Asia to Indus in 484. They also had a link with Kushanians.

As we know Arabs under the banner of Islam, defeated Sasanid in 642. After two

hundred years of their campaign, with the help of the local rulers they had won this land. But their political dominance, did not survive more than a few days. Nurestan is a little sample of this resistance which converted to Islam by force in 1886. They kept their ancient rituals for eleven centuries. The sense of people for freedom were embodied in local free regimes of Tahirids, Safaris, Samanids, Ghaznavids and so and so. They defended their culture, especially their languages, and defeated the Baghdad dominated rule..

During the same century in the mountains of east of Afghanistan, the reign of the powerful non-Islamic Turkish and Indo Shai (Kings) continued.

Thus we see in the long course of events as mentioned above, ethnic and linguistic beautiful mosaic tabulate has taken shape in this country.

It is not unreasonable that Morgensterne the famous Norwegian linguist, who started to work here since (1924) and studied our languages and culture call it as "*The Precious Treasure*" of ethnics.

Ethnic and linguistic mosaic

The ethnic category be called of a people who are a part of a larger community. Its members together sharing the same cultural heritage which in its essen is language.

It is clear that diversity and multi-ethnics is a part and parcel of a complex community. It exist in all current communities around the world.

This, in the first step had been shaped by migration which continued for centuries till the human being settled down. In this process the wars brought several groups in one territory under the specific rule. Immigration still can be seen as a means for transferring ethnic groups around the world.

Based on the last review of the Institution of Languages Encyclopedia, which was edited by Paul M. Lewit, in 2009, in Afghanistan there are 49 different languages. One of them is a death language . Two of then had not classified yet.

We can divided all languages into five separate sections. I, here try to look in them according to their on the oldness.

A: Brahui

It linked to Dravidian languages. Our people, were used this language before of entering the speakers of Indo-European language or Indo-Hittite into this area. Large part of them under the assailants and pressure,migrated to south of India, however, a small group remained in Baluchestan and Afghanistan.

B: Indo-European or Indo-Hittite

In this context should be noted that inscriptions left by the Empire of Hittite had been written in Acadian language. They were discovered in (1887) with over three thousand pieces. They display the fact that there was is a great Empire. Its vast territories extended form Syria to Mesopotamia. Its peak power flourished between 1700 to 1200 BC. This location now remains in Bugazi Kui which situated in 160 Km of Ankara, Turkey's capital.

Linguists believe that this discovery greatly expanded and is more ancient language, which long ago was called Indo-European, and be now can be called Indo-Hittite.

C: Altaic

Linguists believe that from the perspective of history the Altaic peoples were living in steppe lands of Central Asia. Their original location is Altaic Mountains range. This word drawn form Mongolian language of Altan word that mean gold. It can be called Gold

Mountain. This mountain binds Central Asia, Russia, Kazakhstan, Mongolia and China together. In this section, Turkish, Mongolian and Manchu- Tungus are the main branches. In the new study, they pinpointed other branches too.

Due to a lot of immigrations, the language and her other numerous branches spread to West, East and South of Altai Mountains. Other branches of this language are to fifty and 135 million people talk with. This including the large part of Asia from Peking to Turkey, or more correctly from East Europe to Pacific ocean.

At the end 4th century, more people from the north made onslaught on our land and drove the Sasanid out. But, this time the people who speak the language of Altai and came from Mongolia. The first group named Chinonite and then were followed by people called them Hephthalites. These and other groups, particularly from view point of character were similar to Hunan. We knew of the battle of Shahpur II (309-379) against Chinonite and Kushanians year (356). This fact is based on document and clear knowledge.

D: Arabic

This group belongs to the Semitic languages with Hebrew and New Aramaic. Here a small group of Arab surviving in parts of Maimana, and Balkh Aqcha. They talk Arabic-Persian.

E: Sign language

There are people around Jalalabad, Kabul, Mazar, Herat, Kandahar who communicate with sign language. It belong to division of blind language.

The Roots of Languages

A-Indo-European or Indo-Hittite. In our country these languages connected to Indo-European or Indo-Hittite :

- 1 - **Aimaq:** has some speakers in North West. Its other name is barbaric and time and four Char (four) Aimaq.
- 2 - **Ashkun:** has speakers in the valley of Pich.
- 3 – **Baluchi:** The people in southwestern plains of Helmand river and Zaranj speaking it.
- 4 - **Darwazi:** A city in the bank of Oxus river. Here people speak it.
- 5 - **Domari:** It is a kind of accent .
- 6 - **Persian:** One of the official language and as franco lingua between different languages in Afghanistan.
- 7 - **Gawar-Bati:** It has speakers in Konar.
- 8 - **Grangali:** It has speaker in the valley of Pich.
- 9 – **Gujari or Gagary:** It has speakers among seasonal nomads.
- 10 - **Hazaragi:** It is an accent of Persian language with some of Mongolian words. It is in central Afghanistan. It has some speakers in the neighboring countries too.
- 19 - **Jakati or Zhakati:** It has some speakers in Jalalabad and Kabul.
- 20 - **Kamviri:** It has some speakers in Kamdish.
- 21 - **Kati:** It has some speakers in the valley of Bashgal which located in Nurestan.
- 22 – **Kurdish:** Around Kabul there are some speakers of this language.

- 23 – **Munji:** In the village of Mnjan and Mamalga people chat in it.
- 24 – **Ormuri:** In the village of Baraki Barak of Lugar province people speak with it.
- 25 – **Parachi:** In Nejrab and Tagaw and the valley near Kabul, people use it.
- 26 - **Pahlavani or Phalavani:** In Chakhansur people talk in.
- 27 - **Parya:** The other names is Nas sellers Afghans. Black faces Afghans and Laghmanian.
- 28 - **Pashayi :**They live in different parts of country as: Konar, Pich, Kapisa, Laghman, Alishing and Alinegar, Dar e Nur and Sarobi. Some of their dialects is such different that a lot of them do not know each other.
- 30 – **Pashto:** As Persian, it is one of two official languages of the country.
- 31 - **Prasuni:** They live in the valley of Prasun, located above the river of Pich in Nurestan.
- 32 - **Sanglechi-Ishkashimi:** It has speakers in the valley of Sanglech located in the village of Ishkashim. Villagers speak in Sanglechi and some in Ishkashimi.
- 33 – Savi: It has speakers in the bank of Konar river in Sav village.
- 34 - **Shughni or Shugni:** In the north of Ishkashim and Pamir Mountains people talk in it.
- 35 - **Shumashti:** in Jalalabad and west part of Konar people use it.
- 36 - **Tangshewi:** In the north of Badakhshan and the east of Darwaz people use it.
- 37 - **Tirahi:** in the south west of Jalalabad and Khaibar pass of Jalalabad province people speak this language.
- 38 – **Tregami:** In the valley of Tregam of Nurestan there are its speakers.
- 39 – **Waigali:** In the south of Nurestan there are its speakers.
- 40 - **Wakhi:** In the Vakhan pass, Pich river and Pamir, people talk in it.
- 41 - **Wotapuri-Katarqalai:** In 1935, about 60 households in the Katar Qala or Katar Castle people were talking in it. In 1955 the figure came down to one household. Now may be it be consider as a death language.

B-Altai languages

- 1 - **Uzbek:** People in Maimana speak this language.
- 2 – **Uyghur or Uygur:** People in Badakhshan and Ab e Barik or narrow water, speak the language.
- 3 – **Turkmen:** Its language speakers are in Faryab, Badghis, Herat and Andkhui.
- 4 - **Mogholi or Mongolian:** They live in some villages of Herat, Kariz e Mullah.
- 5 - **Kyrgyz or Qyrghyz:** They live in great Pamir and some in Badakhshan. All those who live in the Little Pamir were left there and went to Pakistan in 1982 and later to Turkey.
- 6 - **Kazakh or Qazaq:**They live in the west of Konduz in Khan Abad and Andkhui.
- 7 - **Karakalpak or Qarakalpak:**It is speakers are in the north of Mazar and the south of Jalalabad.
- 8 - **Azerbaijani :** A small group live in the Chandawul of Kabul. The other name is Afshari.

The Languages that are not classified:

1: **Warduji or Wardugi:** They live in the bank of Warduj river which located in the east of Ishkashim.

2: **Malakhel:** In Lugar some people talk in it.

Last But not least, sign language as called Afghan Sign Language. It is a part of dumb languages. People in such diverse cities as: Jalalabad, Kabul, Mazar, Herat, Kandahar, and their surroundings make communicate it.

It should not be forgotten that the above categories during transformation, especially those languages who are very close to the big populated languages, came under the influence and face a change. The linguists concern is that the both Pashto and Persian languages in gray borders are of languages slowly swallow the other little languages.

“Much do about nothing” *Shakespeare*

If you carefully look at this issue, two great languages, each of which make the essence of ethics, are most important : one Indo-Hittite and next is Altaic. In the first category there are 41 languages and in the second one 8 languages are included. Thus it can be seen that bringing division between people according to languages are wrong and baseless. This problem, especially in Pashto and Persian languages is amazing and very strange. From the perspective of linguistics, both have roots at the word of Parsua. We can see the roots of matters in the power struggle which is running in the country and now the fever is burning hot. In this regard should be trying to enlighten it and shed deep and profound light.

Situation of ethnics: Visions

Thomas Barfield, is a known ethnologist, sociologist and anthropologist . He started filed research and reviews from 1970 onward in to Afghanistan. At that time he was still a student. He after the three decades of wars and crisis, at the end of twenty century which stopped his field and research works, entered the country in 2002. He has such a belief, “Political scientist in their reviews concentrating on a person and his/her political parties and however the sociologists look at it deeper into people’s groups, which are essential part of the forming of a community.,,

In Afghanistan, especially in the rural sector the ethnic groups or tribes have very important role than a person or individual. This basic forms, though seems very simple, but has such a power which absorb the different peoples and cultures who arriving newly. Then it continue its life for centuries and even millennium. Political institutions though have embraced changes, but, it has roots in the same cultural values and social structure. Due to this fact, the foreigners during of analyzing them, make great mistakes.

Distinguishing feature of social existence in Afghanistan is local and tribal divisions and ethnic groups. This highly flexible ethnic unit comprise of the tribes, clans, embed the wider circle of people.

On the other hand, ethnic boundaries in some cases is really blend together as a way to have difficulty for making our assessment. In many cases, these borders enters in one or another and are within the specified lines pass it over. More the level of the mixture is higher, the separating boundaries are more pale and weak.

In a lot cases, we are seeing that a tribe in one region has tighter and closer relationship with its neighbors who is from another tribe, then to his tribe in other parts of the country who are faraway.

It is clear that during Neolithic period- about six thousand years ago- along with those

who lived here, people from the North and West were flooded with new languages and cultures of themselves and brought them along. These new comers settled down here, but, they were absorbed by groups of people who were living in the valleys where the big and important rivers were flown. They settled in the big cities too.

On the other hand, the deep and narrow valleys, making it possible that ancient languages and people living far from the influence of their rulers who lived in cities far away be preserved. This is why the North East high mountains, with narrow and deep valley, are the paradise and refuge for diverse languages and ethnic groups too. I believe that most prominent example is Nurestan which its old name was Balurestan or White Crystal due to its high peaks which were covered with ice and snow. The Great Alexander with all his war abilities passed from its border. Arabs under the banner of Islam and for spreading it, entered in seventh century into our country, but the people of this area till 1886 had kept their ancient religion and rituals. During the course of changes, some of these languages, especially dialects, formed and a lot of them died down.

In the collective memory of people the dreams of successes and defeats have been remained as a painting tableau.

Measures for understanding the Ethnic Groups

Fredrik Bart in his work under the title as, *Introducing Ethnicity in Conflicting Boundaries* which he considered one of the most profound analyzes, thinks that for knowing ethnic group we must consider four measures: The continuation of birth, shared common values, cultural links and the same deeds, and finally the definition of self and others on the characteristic bases who knew them. This fourth index of Self or Myself and Others make the clear boundaries between ethnics.

View Points in the Battlefield

According to Barfield belief, here too, political scholars and scientists on the one hand and sociologist on the other hand, took the killing sword against each other. Political scholars think that ethnic groups are eternal and everlasting and primordial and see that emerged from the heart of ancient history and think that its boundaries are unchangeable and see that conflicts are unsolvable.

On the other hand ethnologist and humanist thinks that ethnic groups are accidental and circumstantial events and even consider them changing. They look at the role of the individual in particular.

In Afghanistan with the first outlook have more roles yet, but the acts and deeds in the day to day life show other and real side.

In Afghanistan ethnic groups can be divided into two parts: tribal and non-tribal. Tribal are those who have their common ancestor real or imaginary, myth or legend. However, these genealogical lines, always goes through the father or indeed the man. Afghans (Pashtuns) can be placed in this line.

In the second part which there is no place for family trees, link them to their place of birth and place of residence. Hazarachs, though they have tribal structure, but, outside of this small framework, seek their roots to Mongols. Some of the people, took Shiite sect and Persian language as a symbol for their identity.

Some Afghans (Pashtuns) are trying to symbolize the physical appearance and characteristics. However, during recent centuries, the boundaries of forbidden marriages between ethnic groups died down slowly.

Etienne Balibar, in a book as, "Formation of Nation: history and Ideas", says that every

social institutions act according to imaginative idea. An individual person in the fold of this structure, with common traditions that goes to the distant past, that even he/she and others do not remember, are is living. Following this fact the identity take shape. Thus all individual identities are personal. It embeds in the context of history, social values, collective actions.

Live together

As we examined above clearly, in this land a lot of tribes, clans and ethnic groups lived together for a long time. However, it is clear that during the centuries and millenniums due to different cases the ethnic groups had wars and peace too.

As we knew the beginning of history starting with inscriptions. It marked around 500 BC. From that time onward, due to her geographical situations as the crossroad of Asia, we have witnessed wars and campaign from all sides. On the same times the different ethnic groups constructed high culture and civilizations with their creative works too. This event, highlighting the cultural diversity in all parts of life as language, clothes, poetry, songs, folklore and so. Response and compliance with humanitarian needs was the main cause for shaping of cooperative life. In this context life is continuing. As it is clear the needs is satisfied in a lot of ways. To achieve and satisfy this needs, institutions and organizations are formed. This can include family, tribe, clan, sub-tribe and so which among them the nation is the highest form.

In our country, the framework of political entity was shaped in the eighty decades of ninety century. Before, some times it included wide area and then reduced to today's political one. It paved the way for forming national government to pay farewell to the traditional social relations of tribes, clans and ethnic groups. However, this process due to political crisis at the third decades of twentieth century, was broken down and bloody wounds were bleeding.

Solutions: Two Ways

The first: removing and eliminating

Politicians and sociologists emphasize on the national consciousness, but, I believe till pre-national relations as tribal and ethnical one exist, the situation will be different. In this structure, a person sense that his community is the highest entity. For him/her village, round his birthplace and hometown, his region and where he/she is living is considered home-country. It is very clear that the outlooks of an urbanist and villager are profoundly different. If you go to a village you can see a lot of different clans, tribes and ethnic groups there.

It is clear that the original sin of ethnic crisis has a close relationship with the political changes. This is the government that names who is foe and who is friend. This is the same political system that encourages the tolerances or use military and security apparatus against this or that ethnic groups especially its culture. If we look in the political events during the recent centuries, we can find the depth of problems.

It is clear that humanitarian community from the start of its shaping have passed through line of force and wars, or in other words through the blood, fire and iron, on the issue of different things. By the same token, in the frame of certain geographical entity and borders, a lot of different clans, tribes and ethnic which we call it State, are located. As it is clear, this phenomena was marked in sixteenth century in Europe. In this context, whenever a certain ethnic group had reach to power, the central policy was for dominating all other ethnic types and eliminating their diversities. In the length of our human history we have been eyewitness of a lot of wars and doing this kind of policies.

The second: democratic approach

By the start of the twentieth century, the issue of ethnic problems had not making

headaches for different Empire. But, with the formation of the concept of nation and national government more awareness about the ethnic groups emerged.

I believe in simple language, that nation is an institutions which is forming within a certain geographic boundaries with international recognition. In this framework a lot of people with different ethnics, languages and cultural identities live. This, could take place when the little structures during a political and social change within a wider circle of social contract enter into national framework.

Fundamental question is: How we can end the ethnic hostility? How we can change a state of hater and battle, to the good and cooperative, peace and assistance relaxing atmosphere?

Before giving answers to these questions, it should be clear that encounter and conflict about the benefits among human beings, will not never went off because they're a part of the social life. The basic issue is how to reduce them.

A lot of ethnic groups can live in peace at the frame of limited partnership, but we can not expect them to embrace each other in warm fold. The most important point is that the diverse ethnic groups live together and treat each other with respect. The most desirable and most ideal situation is that they helped each other in the critical time.

A large part of sociologists during the past two or three centuries paid more attention to the ethnic conflicts, but, now they concentrate on the nature of collaboration, cooperation and togetherness seriously.

Essential question is whether to eliminate or reduce ethnic conflicts and clashes is required to look in history? Many believe that today's social realities are the result of the yesterday's events. It is true that today is a real fact, but a part of it rest in the past and next one in the future.

Experiences of peace after World War II, for shaping this outlook has particular significance. End of Fascism, put on same time end point to the pressure and persecution in the diverse communities.

The essence of this transformation is the change of political systems based on democratic values. Experience shows that in Europe, the governmental systems paved the ways for bringing tranquil atmosphere day to day for the live of the ethnic diversity of the people. In this context, two very important approaches are worth to mention: first - The deed for better life. 2 – Attention for the elimination of all causes of conflicts. Here we can not forget important role of social, civil and political parties.

New changes in our land

Our land in the view points of political system from 70s of the twenty century onward faced with failed governments. Afghanistan during 19th, 20th and 21th centuries had been invaded four times by foreign forces. The goal of it was to change the rulers. Britain sent its military forces for changing the Afghan rulers in 19th century for two times. Soviet followed it in the twentieth century and changed its government.

This time, USA in a kind of reflexed response to the terrorist attack on her land, attacked it. This was strongly associated with hasty plans. Due to this facts it brought a lot of crisis too.

What that belonged to people amazed the political observers. Despite thirty years of foreign and civil wars, beside that it had different ethnic fabrics and they had not made a true nation, it was not torn down!

The causes should be seen in its characteristic features. In this section, we can not apply the basic principle that national governments are irreconcilable with the ethnic groups. In this part of Central and South Asia, the presence of Empires, made it possible for different ethnic groups to live with diversity. In the length of history it became a principal fact.

In the crises situation in the country, the ethnic groups in the line of cooperation feel more secure. During the Soviet occupation, ethnic groups found the opportunities to express their own feelings. Thus paved the way for growing of ethnical consciousness. The ethnic hierarchy which existed and was dominated the country and on the top of its pyramid were Afghans (Pashtuns) after the 1978 coup was broken down.

That's why in Bonn Conference that made a new political structure in the country, we see the presence of all ethnic groups of Afghanistan.

On the other hand, the ethnic leaders who had roots in specific regions, and parts of their ethnic lived over the borders, reached to this conclusion that if they try to separate their parts, will be absorbed and swallowed by the section across the borders, very simply.

Barfield says, "Who were setting behind the (Bone Conference) table for making new government, knew that it was a forced marriage rather than love and friendship."

Then what it was on order, was the reconstruction in all sectors, especially the government, for it should gradually pave the way towards making a national government.

To legitimize this structure, the new government and the international community called a Great Assembly. Members confirmed Bone decisions and legalized it. Thus the way for the formation of the new constitution which the major part of it were taken from 1964 constitution, was paved. It marked the beginning of second democracy in the country. The first one was from 1964 to 1973. We call it the Decade of Democracy.

This fact was making the bases for democratic structure which in its essence is the separation of three forces : Executive, Legislative and Judiciary.

However, the fundamental problem from the very beginning was that the local structures which from historical and traditional view points were not under the control of the central government and the Soviet invasion and civil war, made more centrifugal, not carefully considered. It was necessary to consider of giving more authority to regions. It would make a kind self rule structure which is the essence of democracy. This fact in a country with the existence of a lot ethnic groups is very importance. However, the federal system, I believe, requires some preconditions that in its top priorities rest awareness of the people and their preparing for it. It must be based on a conscience social contract and the proportion between center and regions must be very clear. This matter needs an extensive discussion. But, what it must be said now that dialogue and arguments must not be considered forbidden and taboo.

What is important is the content not the form. Our two close neighbors are Pakistan and India. Both of them accepted the federal system. Former leaders according to the line of their thinking adapted the militarism and authoritarianism. But the Indian leaders according to their thinking which was in the framework democracy followed it. The first one faced with such crises that even lost of her part and the latter, namely India, despite having hundreds of ethnic and religious groups, has become the largest democratic country in the world. Our political and social leaders must pay attention to content not the form.

Looking to Future

There is a proverb among our people as:

Some times an evil deed, make good and virtues.

The terrorist attack on USA, provide an opportunity for world community to pay attention to our forgotten land which they left it in clutches of crisis after Soviet withdraw and pulling out its forces in 1989.

They due to pursue their clear benefits arranged this attack on the response of an evil deeds, however, it gave a golden opportunity for us to bring up and shape a bright future more clearly than ever.

We after the 1973 coup, saw and tried a lot of political systems. What the great importance for our future is the coexistence fifty ethnic groups in a country which we can call beautiful mosaic of cultures, languages, traditions in a political system which secure and grantee these diversity. It is that not only preserve them but give a chance for their growth too. This is be done only in the context of free democracy and liberalism, as Francis Fukuyama named it "The end of world and Human-being".

The base of this structure is capitalist economy. I believe that the time has come now that we call a spade a spade. We must avoid and say goodbye to the dual expression which takes form in a tyrannical condition and have making the the minds. This form of development provide cooperation among more ethnic cultures and opens the ways for the shaping the nation. From this line of growth the small and big cities sprang. We know that cities are based on monetary economics and giving an individual person more power. On the same time will reduce ethnic and regional prejudice. Thus more larger the city, more less prejudice.

Liberal Democracy

This structure can be considered a form of democracy which in its essence is the election of the people representatives. This structure has taken shape during many centuries of the discussions, debates and most of all discourse and struggles too. It is such organization that the power and decision-making is rest on the hand of elected representatives. They are under a constitution act. The structure's fundamental principles are:

Individual freedom and rights of minorities in society, such as: freedom of speech, assembly, freedom of religions, their sects and worships, right to private property and equality of all before the law. Thus the law is above all.

For implementing those principle, there must formed different institutions of check and balance. They must be institutionalized to avoid the harm of authoritarian. In this structure, not only the right of majority will be considered, but, above all it grantees the right of minorities too. Of course it should be noted that at the beginning this minority and the majority have ethnic color, but step by step the ideas, social and political programs will have upper hand.

One of the great achievements of this structure, is the change of a person from a subject to a free citizen. This is a safe matter for blocking authoritarianism. In other words, the structure of society is open. This structure is the best grantee and safeguard for ensuring the cultural needs of a community with a lot of ethnic groups, languages and different culture.

In this context, a lot of other means have been predicted for expressions of people's free will for example referendum. Whenever there is an important and controversial issue, people with free will decide which solution is the best for them.

Last but not least, this structure is the most important preventative lever for a society to reject tyranny. I think that most important safeguard for a community is the presence of comprehensive freedom of speech.

Some ideas for debate and review

It is clear that now so for any reason, whether domestic or international, we at the begin of the third millennium, entered a new stage. We can see the effects of this phenomena in all sections and angles of our society.

This gives us the possibility to redefine some concepts. Thus give us chance to go on the path of an open and democratic society. Now you can not put your head under the snow and think that nothing are happening around. Technical and above all communication revolution had made world such close together that no any person or country can built up their Iron Walls and rule his little world with irony hands.

I, here, considering the content of this article which dedicated to colorful ethnic mosaic, focus my attention to some contradicted issues.

Afghans:

About word of Afghan its language and so and so, I had written a separate article under the title: Myths and Realities. You can find it in English and Persian languages in internet.

Essence of my argument at that post, was that the efforts of applying the word of Afghan to all ethnic groups which their numbers reach nearly fifty was a big mistake. Time from third decade of the twentieth century onward confirmed it .

If we see with open eyes to the process of freedom of speech which is the essence of democracy. It gave a chance for people to express what were taboos for a long time. The discussion of last decade in our free mass media show this facts very clearly. I believe that this term should apply only to those who belong to the various Afghan tribes genealogically.

Tajik:

This word in Arabic pronounce as Tazi or Tazyk in Persian its Tajik, in Turkish Tazhyk. Since the tenth century the Turks called all Persian speaking people who were against them and had not knew Turkish language as Tazhyk. Then Samanids and later, Seljuk and Ghaznavids spread it. It should be noted that the Turks used this word as a kind of humiliation and disgrace to people who can not talk Turkic or Turkish language . In the same line was that Mahmud from Ghazni, who tried to make Turkic as a court language.

I believe that time has come that instead of Tajik ought to use Parsiban term. As we knew the word of BAN in Persian is a suffix that means Owner, Rich, Guardian, and Protector. In Pahlavi, it is Pan and in Avesta and Sanskrit are was Panah. The Parsyban word, does not bear the negative aspect of Tajik word which was used by the Turks.

Hazarahs:

The meaning of this term is thousands of years or millennium. In Pahlavi it was Hazarak.

It is a translated word of Mongolian language. It had been taken form Ming or Minggan. It should be noted that the term Mangol or Mangul had been changed to Arabic pronounce as Moghul. Generally it was used for a battle group that includes thousands of people. In this place, it was used to a group of Mongol warriors who were guarding the camps. Now in the north of Islamabad in Pakistan, a local village bear the same name. In the Timuried period in its mountains a group of soldiers, officers had the mission to keep and monitoring this site.

I believe and as the historical documents show, Altai language groups in the first century of BC crossed the Amu river. Because of this fact we can not call them the only survivor of Genghis Khan's soldiers.. These groups, in different waves were to enter this country. They were later absorbed Persian language, but, in their language the Mongolian and Turkish words can be found. Due to this ground Hazarabs language is an Persian dialect not independent language.

In the book *Seraj ol Tawarikh* which has been written by Faiz Mohammad Kateb or Clerk who belonged to Hazarabs, it used a lot of time the word Mughal and Hazarabs as equal. In this case, he emphasized that word Mongol has more meaning than Hazarabs. In the first volume of this work on the page (75) We can read, "*His Highness Timur Shah then left the battlefield and went back to Qandahar. There he investigated and uncovered (other) conspirators, arrested them, and put them to death. From that time on, the Qizilbash and the Mongols, (the latter) known as Hazarabs, who were assigned to the ghulam(Page) corps became the people on whom His Highness Timur Shah relied and in whom he trusted*" He at the same volume of book used more than five times the term of Mongols.

I believe that on the one hand to avoid the wrong word of Hazarabs or millennium or thousands and thousands of years, it is better that we instead of it use the word of Mongol. Of course, the doors of debates are wide open.

I believe the time has come that issues which were under the tyranny order as taboos, first of all must be debated and then put through a referendum, for finding ultimate solution.

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